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SAMPLES

Of Rich Irish Wit and Humor
From Roche's Facile
Pen.Brian Boru and the King of
Leinster Had Famous
Tilt.Story of Sultan Who Needed
the Shirt of a Happy
Man.

JUST A FEW OLD IRISH YARNS

James Jeffrey Roche, the brilliant Irish-American, who succeeded John Boyle O'Reilly as editor of the Boston Pilot, has written an epitome of Irish humor, and all his stories are good. He says in part:

American humor differs from that of every other nation, and its ingredients defy analysis; but I think that it owes a great deal to the liberal infusion of Irish blood during the last century or more. At least there is nothing at all resembling it in the literature or tradition of the early days before and immediately after the Revolution.

The whimsical extravagance of statement, the sudden inversion of ideas, and the grave reduction of a serious proposition to a delicious absurdity—all these traits of what we call American humor are distinctly Irish also, but Irish qualified by a certain mock gravity that is purely native to the American soil. An Irishman from the old country notices at once the great difference in speech and manner between his people at home and those transplanted to the United States, especially the children of the immigrants. The humor of the American side is more tinged with satire. It has less of cheerful, irresponsible grotesqueness. It provokes a smile where the original raises a laugh.

There is no history written of Irish humor. Similarly, although very funny things have been said and done in prison, there is no volume of jail jocosities. The people most concerned have had other things of a more serious nature to occupy their minds. But even the grave narratives of early days occasionally contain a few bright passages, lighting up the pages of grim tragedy. The first on record is that of the short and spiky correspondence which passed between Brian Boru (Boru), the Aodh or High King of all Ireland, and his refractory vassal, the King of Leinster. Here it is in full:

King Brian wrote: "Pay me my tribute or if you don't—"

The King of Leinster answered: "I owe you no tribute, and if I did—"

The cleverness of the Irish has been proverbial throughout their history. The Roman writer who referred to the "Perfidia Britannica" meant the brilliance of the Irish, and not, as Oliver Wendell Holmes supposed, of the Scots. The Irish were the Scott of classic times.

Nobody at any period ever said of the Irish, as the early French writer did of the English, that "they make their pleasure sadly." There is an old story—so old that it may have been founded on fact—illustrating the proverbial happiness of the Irish people. Samuel Lover made a farce out of it. Sir Walter Scott put it into verse. Both called it "The Happy Man." It was about a certain Sultan of Serendib in the Far East, who was troubled with chronic insomnia, and was told by a wise man that he could be cured in only one way, namely by sleeping in the shirt of a happy man. The Sultan forthwith advertised for a happy man with a shirt to sell, or to let, but strange to say, he could not find one in his whole dominion. Thereupon he went abroad to look for one. He called to the East, the West, the North, and South; but all in vain, until at last he came to the shores of Ireland on the edge of the Atlantic; and lo! the first thing that he saw on landing was one not only happy but willing and ready to admit that he was happy. Then the Sultan signified his desire to get possession of that man's inmost garment.

But the happy man, being happy, declined to consider the proposition on any terms. Whereupon ensued what did not in the least diminish the gentleman's cheerfulness, a fight. It was a good fight while it lasted, but the power of numbers triumphed, and the victors proceeded benevolently to assimilate the spoil. But alas for the Sultan and the theory of mental healing! When they stripped the beater, he still undaunted Irishman they found that he did not have a shirt to his back. And in the words of the poet—
The heartbroken Sultan, in sorrow and shame,
Went back to Serendib as sad as he came.

Irish wit and humor found their best exemplars among the great writers, orators and poets, many of whom are calmly classified among "English Men of Genius," such as Swift, Goldsmith, Sheridan, Steele, Stearns and a score of others. Leigh Hunt, no mean judge, said of one of them: "For the qualities of sheer wit and humor Swift had no superior, ancient or modern." Great as he was, however, Swift lived to prove the truth of Dryden's lines: Great wits are sure to madness near allied,
And thin partitions do their bounds divide.

But even in his old age and insanity his quick Irish wit was alive and awake. The last thing he ever wrote was an impromptu on the construction of a magazine for military stores, which an attendant pointed out to him as they were driving by. Ireland had lost her liberties, and the incongruity of this elaborately locking the stable doors after the horses were stolen inspired the savage epigram.
Behold a proof of Irish sense!
Here Irish wit is seen;

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A. O. H.

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Y. M. I.

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They build a magazine!

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Another cause of nervousness is waste that clogs nerve centers. That waste is caused by drinking too little to flush the system. The habit of imbibing beer gives the body the needed fluid that is necessary to cleanse the organs from impurities. For this reason beer is prescribed by physicians for nervous people and invalids. But to get the best results, one must buy fine beer. A poor article may be worse than the lack of any. The Paul Reising Brewing Company, of New Albany, makes an article of beer that is as fine as is sold anywhere, and every ingredient is selected by the best brewmaster to be had, and its reputation ranks among the best in the country. Every man employed in the brewery is skilled and experienced.

The product of this brewery is as popular in Louisville as it is across the river, not only on account of its pleasant taste, but because its purity is so well known. Those who use it have found it without a peer, and especially is this true of the two famous brands, the "Kaiser" and the "Culmbacher." The principal officers of the company are: H. L. Meinhardt, President, and Rudolph Haug, Superintendent.

BRIGHT EYES IN COSTUME.

Among the many local celebrations of St. Patrick's day none will be more quaint than that of the "Bright Eyes," a club of young men well and favorably known in the West End. The affair will be in the nature of a costume dance, and will be held at Nadorff's Hall, Eighteenth and Kentucky streets, and the committee in charge of affairs promise clean fun and lots of it.

STRUCK FLINT.

Leading Hebrew Rabbi of the
Hub Told Plain Facts
That Hurt.

Hit Anglo-Saxons in Their Pride
and Was Twice Called
to Answer.

Jewish Doctor Knew His Ground
and Made His Points
Count.

BRITISH SOCIETY DEMORALIZED

The British Charitable Society of Boston celebrated its twenty-fifth anniversary on the night of March 3, and one of its invited guests was Dr. Moses Fleischer, a Hebrew Rabbi. He told them a few plain truths that almost broke up the meeting. All the New England papers had something to say about it, but the Anglo-Saxon dailies of Louisville overlooked the matter entirely.

Thomas J. Bowker, President of the Victoria Club of Boston and Vice President of the British Charitable Society, was the principal speaker of the evening and his talk for the most part concerned the superiority of the British, almost every sentence referring in tribute to Great Britain and the British. He said in part:

"The period for the conquest of new territory has passed for the British empire and in the future she must conquer the forces of nature and develop the resources of her great possessions. The patient common-sense of the English, the firm tenacity of the Scotch and the dash and bravery of the Irish, these are the qualities which have caused us to win and to make the British empire the foremost power in the world."

"All the British possess that roving spirit, all love enterprise, and this pioneer spirit of bravery and readiness to sacrifice their blood for their country are marked characteristics in the Britisher's make-up. The magnificent work by the Britishers in every corner of the empire has established a proud record. We must carry with renewed vigor the conquest of extending commercial enterprise. Unrest and rebellion among those who have not yet learned the principles of self-government must be dealt with accordingly. I refer especially to the conditions that may exist among the empire's Indian possessions."

"What the empire's relations will be with the Japanese and Chinese is a great problem which is distracting the minds of England's leading statesmen. The conditions in Canada and our African possessions are assuming acute stages and I do not believe that the wholesale introduction of the cheap labor from these countries is for the best welfare of the British empire."

Rabbi Fleischer was the next speaker: There were no Irish there to resent Bowker's insinuation, but the Jewish Rabbi was equal to the occasion. He was to respond to a toast selected by a line from Kipling: "East is East and West is West." Instead he began:

"I believe the sentiment of one of the speakers of the evening was a horrible example of British bumpiness. I sympathized with the Revolutionists of America against the mother country and was on the side of the Boers in their brave struggle against the British. In Russia, also, I favor the poor unfortunate downtrodden, whose economic and political conditions are deplorable. I believe the British attitude of so-called superiority is at the base of this evil talk of war with Japan. It is un-American, indecent and undemocratic, and an evidence of contempt for the people of other skins and other races."

"Mr. Fleischer," shouted one of the members, rising and interrupting the speaker, "I will frame a reply to this speech of yours and deliver it in the near future."

Rabbi Fleischer bowed smilingly to the man who interrupted him and continued: "Kipling's 'White Man's Burden' is sung the world over as an example of how the Englishman looks out on the world as if he had made it Godlike in his own image. 'I cannot stand such talk as this,' another member of the society exclaimed, somewhat excitedly, interrupting the speaker a second time. 'How about the Philippines?'"

"That," responded Rabbi Fleischer in an instant, "is something America owes to British example. I am an anti-imperialist from the beginning to the end, and I shall be until America stands for democracy the world over. I am democratic, and believe that society should respect the individual as well as the institution."

"I believe the British attitude of so-called superiority is at the base of all this evil talk of war with Japan. It is un-American, indecent and undemocratic," declared Rabbi Charles Fleischer before the members of the British Charitable Society at the Twentieth Century Club upon the occasion of the society's ninety-second anniversary and banquet.

Such sentiment as this from a man of Rabbi Fleischer's standing, expressed in the midst of a gathering of native Britons, was like a spark of gunpowder, and twice was the noted rabbi interrupted in his speech, for, although he was an honored guest of the occasion, his words so shocked many of his hearers that they could not restrain themselves from interrupting.

SOMETHING UNIQUE.

The ladies of the Sacred Heart parish have arranged to give a candy pulling and country store entertainment in the school hall, Seventeenth and Broadway, next Tuesday afternoon and evening. It will be their way of celebrating St. Patrick's day. Each year these same loyal ladies entertain the children with a candy pulling, but this time new features will be added.

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